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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 29.

LONDON.

Aston, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.

Bermondsey, Fort-road, 7, Supply.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. TUDOR JONES, Ph.D.; 7, Rev. T. E. M. EDWARDS.

Child's Hill, All Souls', Weech-road, Finchley, road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.

Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. T. P. SPEDDING.

Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Rev. GEORGE CRITCHLEY, B.A.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. Gow, B.A.; 6.30, Rev. J. WILSON.

Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High-road, Church Anniversary, 11, Rev. A. H. BIGGS; 7, Rev. F. W. G. FOAT, M.A., D.Litt. Subject: "The New Religious Awakening."

Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Deptford, Church and Mission, Church-street, 6.30.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.

Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A.; and 7.

Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.

University Hall, Gordon-square, W.C., 11.15 and 7, Rev. C. HARGROVE, M.A.

Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, 27B, Merton-road, 7, Mr. R. W. PETTINGER.

Wood Green Unity Church, 11, Rev. JOSEPH WILSON; 7, Rev. H. Gow.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. J. A. PEARSON.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.

CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. A. WEATHERALL.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30.

GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.

GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45, Rev. LUCKING TAVENER; 6.30, Rev. HORACE R. TAVENER.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. FISHER SHORT.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. STANLEY A. MELLOR, Ph.D.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. J. McDOWELL.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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BIRTHS.

AUSTIN.—On October 25, at 31, Wheelley's-road, Edgbaston, Birmingham, to the Rev. and Mrs. J. Worsley Austin, a son.

HUNTER.—On October 12, at Lever Bank, Middleton, Lancashire, to Eric and Madeleine Hunter, a son.

MARRIAGE.

MARTEN—EVERSHED.—On October 21, at the Unitarian Chapel, Billingshurst, by Rev. D. Davis, Henry J. Marten, Assoc. M. Inst. C.E., late Borough Surveyor, East Wandsworth, to Margaret E., younger daughter of the late William Evershed, of Tedfold, Billingshurst.

DEATHS.

HAWKSLEY.—On October 20, suddenly, at 60, Porchester-terrace, Bayswater, Ida, the beloved wife of Charles Hawksley, of 60, Porchester-terrace, and Caxton House, Westminster, aged 72. Cremated at Golders Green and interred at Brookwood Cemetery, Woking, on Tuesday, October 24.

LAYCOCK.—On October 22, at 20, Trinity-road, Scarborough, James Laycock, formerly of Sheffield, in his 82nd year.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Railway Commission is to be warmly congratulated on the speed with which it has discharged its trust. The Report was presented at the end of last week, the Commission having sat for less than two months. Such business-like energy might well be taken as an example by future Parliamentary Commissions. It must be a matter of sincere satisfaction to all lovers of peace that the recommendations adopted were issued with the unanimous approval of the members of the Commission. Without going into details, we may say that the Report, as we should have expected, is a compromise. It does not exactly recognise the trades unions, but it allows the Trades Union Secretary to be a representative of the men on the Conciliation Committee.

* * *

WE notice that some of the railway men are discontented with the recommendations of the Commission, and are threatening another strike. We have confidence in the common sense of English working men, and we do not believe that another strike will occur. Two out of the Commission of five were representatives of the men's point of view. A Report in which these representatives agree carries with it enormous weight. A strike in defiance of that report would have the mass of public opinion against it. We believe that it would fail, and would deserve to fail. We believe still more strongly that the sober, disciplined intelligence of British railway men

will persuade them to accept the Report of the Commission, and to make the best of it.

* * *

PROFESSOR HENRI BERGSON, of the Collège de France in Paris, delivered two lectures on "The Soul," at University College, London, on Friday and Saturday last week. There were crowded audiences, in spite of the fact that the lectures were in French. Professor Bergson, we believe, like many other distinguished men, is of Jewish extraction. He is a brilliant lecturer, and one of the strongest, clearest thinkers of our time. It is too soon to estimate the full value of his philosophy. Many people are carried away by the persuasive beauty of his style, and the variety and aptness of his illustrations. The modern mind finds something peculiarly attractive in his teaching. He is neither a materialist nor a monistic idealist. Life is not for him the development of an Eternal necessary Thought. It is not all inevitably prearranged from the beginning. It is an ever new surprise. He appeals to the romantic, adventurous spirit in man, and makes us feel the heroic nature of the enterprise in which we are engaged. Time is for him a reality, not a mere form of thought. We should like to see more clearly what bearing his philosophy has upon conduct, and we are not satisfied with his doctrine of the Absolute, or in other words, of God. God is to him the memory of the universe, a memory ever growing, a life—if we may so call it—ever increasing. He lives and learns. He does not know the future. He is not sure of the ultimate result. Professor Bergson's thought, like that of every new philosopher, needs most careful criticism, and will no doubt receive it. The last and newest word in philosophy is not necessarily the truest. But he is a challenging and de-

lightful personality and thinker, and both by his theories and his spirit he makes for Life.

* * *

MR. BERNARD SHAW writes a long and characteristic letter to the *Times* of Tuesday, protesting against any contribution being asked from the men in the National Insurance Bill. He is a most amusing and irresponsible playwright, a disturber of the peace of the family, with or without reason. As a solid reasoner, making for any form of constructive legislation, he is out of his element. It is difficult to understand how any reasonable man can make the following statement: Mr. Lloyd George "having supertaxed the man with £5,001 a year at the rate of 2d. in the pound, now supertaxes the man with £46 a year at the rate of 4½d. in the pound." The 4½d. is a contribution towards a fund for the working man's own benefit. It brings him back much more than he pays in. It is not in any sense a super-tax on poverty, but it is of the same nature as the contributions that working men are now making to sick and burial clubs. The main difference consists in the fact that under the Insurance Bill the contributions of the men will be supplemented by contributions from the employer and the State, so that the benefits to the men will be much larger than could otherwise be the case. We believe that the community would reject, in the best interests of the men themselves, any system of insurance which did not contain arrangements for some contributions on the part of the recipients.

* * *

MR. H. G. CHANCELLOR, M.P., in a recent paper at Bury in connection with the British and Foreign Unitarian Association's autumnal meetings, spoke some wise, strong

words. He himself has experience as a preacher, and his words should appeal to ministers as well as laymen. "I do not want," he said, "the Churches, as such, to thrust themselves into economic or political controversy. Outside their pulpits our ministers are citizens, and should be as free as other citizens to speak out their convictions on those subjects. But in their pulpits they should confine themselves to their proper function, ministering to the congregations as spiritual guides and inspirers. It is no part of their duty to use the pulpit as a lecture platform for the discussion of economic doctrines or political programmes. But it is their duty to stimulate their well-to-do hearers to detect wrongs, to investigate their causes and work for their removal. It is also their true function to evoke those spiritual forces that will make the sufferers realise their manhood and demand its recognition, and the opportunity for its development. The function of religion should be to soften the asperities of the struggle by making the privileged less tenacious of vested wrongs, and the unprivileged more gentle in judgment, and less violent in achieving their rights."

THE NEW JERUSALEM.

I SAW the City of the Lord,
Eternal its foundation,
On high its gleaming turrets soared,
The joy of every nation ;
Four-square to all the lands it stood,
And, through its portals wending,
The true, the brave, the wise, the good,
Flowed on, a flood unending.

There princes came on pilgrimage
With million-handed labour,
There came the simple and the sage,
Each happy with his neighbour ;
At peace within those mansions fair
They dwelt with one another,
And every man was welcome there
Who made a man his brother.

A Temple of the Lord I saw,
All beautiful and holy,
Its light was love, its highest law
Compassion for the lowly ;
And thence arose a mighty voice
Of countless voices blended,
The song of singers that rejoice,
Their night of sorrow ended.

I saw that City from afar,
A City of salvation,
And still it shineth like a star
To every generation ;
And I, a pilgrim too, would press
Where God the host is guiding,
To reach the gates of righteousness,
A citizen abiding.

W. G. TARRANT.

THE LIBERAL CHRISTIAN PULPIT

THE GRANDEUR OF THE OLD TESTAMENT AND THE GRACE OF THE NEW.

BY THE REV. STOPFORD A. BROOKE.

WHEN we contrast the books of the Old Testament with those of the New, we make our contrast chiefly from a theological point of view ; and it is wise to do so. They are books whose main subject is the Doctrine of God ; and they contain the story of the Evolution of the Idea of God in a people whose natural bent was towards religion. But that contrast should not prevent us from making another, which also carries with it an addition to our Knowledge, a new Source of Emotion and a lesson for life.

I may approach a definition of that contrast by calling it at its origins, a contrast of style, if we take style to mean chiefly the noble and fair expression of thought and feeling on noble subjects. The other portion of the meaning of Style (the use, in balanced form, of the fine flower of a language, with certain and delicate art) must be left aside in considering the Old and New Testaments, because many of the Hebrew books are not of the best age of Hebrew literature, and the Greek of the New Testament would have shocked the Greek masters in Athens and Alexandria.

Therefore, we make our contrast along the other line ; and it is, briefly, the contrast of Grandeur and Grace, of the solemn and rugged mountains, and the soft meadows good for human food, of the voice of the thunder, and the still, small voice of the full-fed river in peaceful plains.

But Style, taken in this large but partial meaning, is, in fact, the outcome of general character of the writers, I might say of the character of the religion they possessed, and by which they were possessed. In the Style of any writer, there is, of course, a partial revelation of his character, and in the style of any group of writers possessed by one idea, slowly developing itself from age to age with passion, there is revealed a constant element which binds them all together, however different be their times and their surroundings. The foundation of this general character in the Old Testament writings is the awful and overwhelming conviction the writers had of the moral law, with rigid and inevitable sanctions, derived from a God of absolute righteousness. On the other hand, the foundation of this general character in the New Testament writings is the profound conviction the writers had that Love rather than Law was the centre and ground of the universe, of the life of God, and of the life of man—Love derived from a God of absolute Love, and therefore of absolute Righteousness. Law was not excluded or put aside, it was taken up into Love. Love secured all that Law demanded, it fulfilled the law of righteousness. If I may use a term with which, in its vagueness, I have no sympathy ; the Power without us which, in the Old Testament makes for righteousness, becomes in the

New Testament the Power without us which makes for Love ; and which, working in us, develops the various forms and powers of love. And, indeed, the phrase, "the Power without us which makes for righteousness" is wholly inadequate to express the doctrine of God in the full Scriptures, till the other phrase is added to it.

The difference of the general impression of books written under these two distinct impulses will be very great ; and it would not be difficult to predict, if we had never read the books, but only heard of these main convictions of their authors, that the first set of writings would be characterised by Grandeur, and the second by Grace and Graciousness.

Think of a few of the separate books of the Old Testament. Even though the earlier historical books were subject to many recensions, they retain the original tone of grandeur. Genesis has the true primæval quality, the large utterance of the early gods. Its most ancient story might seem to be composed on the very day of the creation it describes, to the sound of the dividing firmament, and the rolling of the waters from the land, and the music of the marching stars as they took their places in the heavens. Adam, Abel, Eve, Cain, the Sons of God, and the daughters of men, Enoch, Noah, the overwhelming of the high mountains by the flood, the issuing forth of the grey fathers on the unpeopled earth, the central dispersion—what solemn figures, what a Grandeur in the events, in what a large majestic world we live ! A touch of tenderness, here and there, makes the simple outlines still more grand. And even in the later books of history, this majesty survives the loss of the poetry of the earlier stories.

The same rugged grandeur fills the book of Job. In it the large-limbed passion of the earlier world is in contact with the vastness of all the problems which trouble the soul of man. The work is hewn as it were in the granite, both of thought and emotion. Majesty sits with the figures and lives in their language ; and above the whole book broods the overshadowing apparition of God's justice with outspread wings. The writer of Job is the Æschylus of the Old Testament.

In similar power, yet with less genius, and with many differences the one from the other, write the ruder prophets—Amos, Joel, and others—men who use the awful forces and plagues of nature in which to clothe their thought. Above them all, with fierce, grotesque, and often furious symbolism, and in an impassioned imagination which loved the illimitable desert, and the terrible crystal of the Oriental sunlight, Ezekiel towers. The fate of nations unrolls itself before his eyes. He sees, with equal sight, hell and heaven. His use of impersonation is more daring, more splendid than that of any writer in the Old Testament. He would be entirely sublime, were it not for the grotesqueness which, though it is itself sublime, is yet more grotesque than fits in with the solemn harmony which should belong to grandeur.

Nor are the great personages of the Old Testament less majestic. Moses, the Lawgiver, the Maker of a people, is clothed with all the ancient attributes of sublimity,

conceived as master of world-shaking events, seen in situations the most striking, commander of the elements, of the seas, the waters of the earth, the earthquake, and the tempest; opposing all the civilised power of antiquity face to face with the Pharaoh, on the mountain top face to face with Deity itself, receiving from the Invisible the sources of all Law, and dying in absolute solitude with God, while beneath him lay his work, the tents of a free people, and the promised land before them. This was the grand figure which, as the Governor through obedience to divine law, and as the impersonation of righteous conduct, ruled the imagination of the Jewish people, when it moved through the realm of conscience.

Then, too, in this realm of sublimity, wild and rugged now, stands clear the figure of Elijah, akin to the mountain and the desert; "alone," "alone" in their solitudes; the thought of whom made kings tremble in their palace; whose proclamation of God was life to those who obeyed, and death to the disobedient, whose presence moves through flaming fire, and who passes to God, untouched by death, in the chariot of the lightning. What majestic scenes he dominates! how deep did his denouncing passion for righteousness, and for the divine unity, sink into the Jewish people!

More grand, I think, than either of these two figures, because more simple, human, and more tender: grander in his thoughts, in his hopes, his ideals, in his faith, and in every trial of his long life—is Abraham; but his image, dealing less with great events than Moses, and not so fiercely linked to the execution of law as Elijah, impressed the earlier Jews less than that of Moses and Elijah. His sublimity was gentler, more ideal, and was not fully recognised till later, when nobler conceptions of God and man had mastered the Jewish prophets. To us, therefore, who have learnt the pre-eminence of temperance and quiet in sublimity, there is no figure in the Old Testament so noble as that tradition has made of Abraham.

Face to face with these types of writing and characters are the Gospels, the Epistles, Jesus Christ and his Disciples. In what a different world we live! Yet, none of the demand for righteousness, and none of its grandeur, are lost. Nay, the demands of righteousness are extended, and its ideal is more sublime. It is now the close and tender union of God and Man. But all is changed. The new writings are steeped in tenderness, gentleness, and love. The conception of God's character is altered from "I am" to "I am with you," from avenging justice to all-forgiving Love. The Unapproachable represents Himself in humanity because He loves it so much; and His representative goes in and out among us, a man among men, and dies for love of men. The new law is delivered from a gracious hill-side, covered with grass softer than sleep, with the sound of Galilee's sweet waters in the hearer's ears: not from an iron mountain top with lightnings and thunderings and voices, to touch whose fierce rocks was death. The whole atmosphere is altered. The stories are lovely with kind humanity, with the grace of home. No huge, primæval figures, awful,

or austere, pass across the Gospel landscape. No vast destructions are wrought. No mighty national movements or passions are shown in action. The new Kingdom rose into life as noiseless as the falling of the dew in a summer calm. We are with the mother and the child of the poor, lowly lodged in a cave of the rock; with old men who bless the world with their last breath; with ancient sages whose science and wealth worship the child who saves and loves; with the heavenly host, not waving fiery swords, but singing Good will to men. And the style grows out of the simple lives and hearts of those who tell the tale. It has no poetic sublimity, no austere grandeur, and no distempered violence. It is the gracious expression of loving-kindness—and its sole angers are against unlovingness. Its force is derived from the love of those who write its words. That sweet stream of love flows everywhere.

Moreover, the secret beauty of impassioned love for One who Himself loved all the world pervades the writing.

And this runs through the Epistles. They are spoiled, so far as this kind of style is concerned, when they become argumentative, or doctrinal or controversial, but they are rescued again and again from this by the great love for Jesus which filled the souls of the writers, and brought them back to the true centre of things: to that love of man where all power was hidden, and whence all power issued. Everywhere, instead of Grandeur, there is Grace, the charm, the harmony, the soft persuasions of tenderness—and, strange as at first it seems, the Graciousness has more influence than the Grandeur; more variety; more of the Eternal in it, a greater, more enduring empire over the hearts of men.

Then, too, the great figures of the New Testament are not of the mountain and the desert, of the warrior or the king, or the prophet who appears to purge and slay, on whom a nation's eyes are fixed, or who looms large through the mists of legend. They are men and women of our daily, homely life, close to reality, whether rich or poor, linked together in a unity of love in which class and privilege dissolved away—fishermen and village maidens, the common people, the sorrowful, the sinners and the sick, in all classes, who desired to love one another, and be free within; wandering preachers who went, unknown of the great, to bear good news from town to town; who, being filled with love, replaced the denunciations of the enslaving law by the beseeching of that law of love which was and is the law of liberty; to whom faith in doctrine was as nothing in comparison with charity, and whose noblest and fondest business was not to hunt out and condemn the sceptic, the outcast and the sinner, but to seek and save them, as the shepherd seeks and saves the sheep lost on the frozen hills. Moses and Elias were clothed with grandeur, these with Grace. The grace of the Lord Jesus Christ was with them, and, indeed, it is His figure which we see in them all, His spirit which breathes in their writing and their lives. It is He whom we set over against Moses and Elijah and Abraham, when we ask whether the grandeur of the Old Testament is excelled by the graciousness of the New.

And, as if to mark the contrast clearly, it is made for us in the New Testament itself. A figure, as of Elijah, like him also, of the desert, and with the sublimity of the desert: like him, also, having the austere grandeur of the Old Testament morality, and bearing its majestic sanctions of fixed reward and awful punishment—is set in John the Baptist over against Jesus, and yields to His power. In him the Old Testament bends before the New. We look, and can decide whether Love or Law is the first, whether gentleness or rigidity in dealing with men is the most powerful, whether forgiveness or condemnation is the most effective for repentance, whether the thundering of Sinai, or the love on Calvary, is that which sinks deepest into the hearts of men, attracts them most, and establishes on the firmest foundation the true kingdom in humanity.

No contrast can be greater, and it would seem that there must have been some stages of transition. And, in truth, this is so. The grace of the New Testament arises tentatively amidst the grandeur of the Old. The Spirit of Christ lived among men before He came. In the Psalms, most of which are late in Jewish history; in the picture drawn in Jeremiah and embodied in Jeremiah himself, of the meek and suffering prophet whose love laid down his life for his people; in the writing of Isaiah, whose high-denouncing trumpet often blew a soul-inspiring, silver sound, soft with pity, with imagination beautiful—the love which fills the New Testament began to glow. Nor is the same note absent from many passages in the minor prophets, where God is brought close to the heart of man, and the hidden life of simplicity, humility, and loving-kindness, are lovelier in the eyes of God than sublime thinking, severe morality, and the worship of a majestic Deity, whose Might makes His Right, instead of His Love making His Right.

The same gracious music is heard in the book of that nameless prophet, who wrote in the spirit of Isaiah, but was borne on even a loftier wing, the fanning of whose plumes was of a sweeter, softer sound, who drew the Saviour who was to come in the tender colours of the Gospels, and in whose ranging imagination the world beyond Judæa was brought into the fold of the great Shepherd. In these we find the passage between the loud, uplifted, solitary grandeur of the style, and the figures of the Old Testament, and the tender, lowly, human Grace of Jesus and the Gospels.

But, all the more, when we think of this transition, do we recognise that which often startles us when first we feel its truth, that the progress of humanity is from grandeur to grace, from the rigid Law to the forgiving Gospel, from force to Love, from "I am your Emperor" to "I am among you as one that serveth." For many years we think the opposite. Sublimity seems greater than Humility, the Stoic rigidity than the Christian grace, the God who wields the Sword of the Universe and sits apart, than the God where power is Love and who walks with us as a Father, the Elijah who slays the unbelievers than the Saviour who dies for love of them.

But the world moves on and the life of

Man; and history, and we, have learned that the dew of the graciousness of Jesus is more powerful to bless, redeem, educate, comfort, strengthen, save from evil, and change the heart of man, than the thunder of the Law and the storming of the Prophets; that to charm men and awaken love in them is to win the true kingdom over them, that the practical greatness of a man or a state is not in wealth and power, but in self-forgetfulness, that to forgive sin is mightier to destroy it than to condemn it, that God the Father is more omnipotent over humanity than Jehovah the Conqueror.

This is the progress of man in this matter—this is progress itself. It is the development of the Old Testament into the New, the change from the worship of Grandeur, to the Worship of Grace, in God; and oh, as we look deeper into it, it contains in its infinity of love a greater sublimity than the ancient Scriptures ever knew, ever understood.

Finally, this progress, which, on the whole, though with a sorrowful slowness, has evolved itself in mankind, ought to be represented in our personal lives.

When we are young, we love the striking; the sublime grandeur of thought or of passion, or of Nature which, overwhelming us, makes the heart beat fast, and seems to open the unknown to daring curiosity, and thrilling pursuit. In the thoughts that wander through eternity, in voyaging through strange seas of inquiry alone, in the mighty movements of the history of the world, in the realms where wild passions work, we desire to breathe and live; and, in our life with Nature, it is the great and lonely grandeur of mountain or ocean, by which (at least in these modern days) we feel most inspired.

But when years have worn us by experience, it is the soft swell of the meadow, with the feeding cattle beside the ancient farm, the river rippling with a quiet note over the pebbles in the valley, the many-foliaged woodland alive with the soothing of the birds, and all the quiet things of earth and air, that most satisfy the soul. They do not destroy our love of the mountain or of the storm roaring on the cliffs, but they charm us more and their delightfulness is more enduring.

It is so also in the growth of the soul. Sublime thoughts, great questions of philosophy and speculation, high as the mountains; realms of knowledge and feeling in which we may feel ourselves alone, as Moses on Sinai, occupy and please us for many years; but at last, if we have done nothing else, we weary of the endless, or we feel isolated (as we are often) from mankind; and useless, because of isolation. The consciousness of a humanity without us, and claiming justly our fellowship, presses in on us. What am I thinking of, apart from others? "What doest thou here, Elijah?" speaks the still, small voice. And, all in a breath, we understand that life in the rocky sublimities of speculation, or in the apparent greatness of lonely passions, is not the highest business of man or woman.

Then we come down into the meadows and valleys of the common natural life of humanity; from the Old Testament to the New, from the problems of Job and his friends to the life of Jesus of Nazareth.

We go in and out among men with love and pity and help; we live for the great ideas by whose expansion we know that men are bettered; and we live for them, not only in the solitude of our study, but in the town and the village and the country side; in our home among our friends, in business, in commerce, in the municipality, in Parliament, we push forward the ways of love and the law of love. It is nonsense to say that we cannot, in the world, live in the Spirit of Jesus, for it is simply the spirit of the common love of man to man, by which the world of men exists, and without which the world would perish in an Armageddon.

And when we take to that life, or live in its gracious spirit, we find in it the eternal powers and ideas, where the true sublimities of thought and passion live at ease, in their own loveliness and peace. The great problems which have ravelled out our intellect for so long of the true relations of man to man and of man to God, of the source and goal of man, of the central Thing of the Universe, we solve as far as we need, as far as we can, in this environment, as Jesus solved them, by looking at the way in which the common, simple love in our human nature acts when it is deeply moved, by the way in which it compels us to think, when we are not thinking of ourselves. There is progress; and then, to our immense surprise, we find in the gracious things of love, a greater grandeur than in our ancient speculations. By this path of Love, not by the path of thought alone, we get down to the roots of the life of man and the life of God.

Once more, when we are young, we think that sin is best overthrown, and social and national guilt best met by prophetic denunciation and force, by the methods of Moses and Elijah and the speech of John the Baptist. And this seems a fine thing to do. There is, we think, true grandeur, divine majesty, in the enforcing of law, and the fierce punishment of evil.

But the real criterion of greatness is—Whether men and women are made better, whether evil is lessened and destroyed in this Old Testament fashion. Does that method subdue the evil of the world and allure the hearts of men to follow the good? And the answer of history and our own experience is—that not only failure attends it, but also the intensifying of the evil.

Then we turn to the way of Jesus, to the way of the father with the prodigal son, to the way of the shepherd with the lost sheep, to the forgiveness of sins, to belief in the ineradicable goodness of God in men, to gentleness and loving kindness and beseeching, to love instead of wrath, to God the Father instead of God the Avenger, to the grace of our Lord Jesus Christ.

And there (though at first we can scarcely believe it), there in the midst of the beauty and charm of self-forgetful love, of infinite pity and tenderness, we find Power at last, the power which quenches evil in our heart, which overthrows evil in society and nations, and which establishes righteousness. There is the hiding place of Omnipotence, the divine majesty, the last expression of grandeur—for there, in the

thought and the doing of Love, is God, and the Splendour of God.

This is human progress, here and hereafter. And when we think of it, we feel with an ever-growing gratitude the weight and wonder of the blessing the Apostle gave to us—"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all, evermore."

THE MYSTICISM OF THE WILL.

II.

IN a previous article we suggested that the mysticism of to-day has its own special character. It is possessed of peculiar and significant features which we have now to consider. Unlike the mysticism of past generations, the mysticism of to-day is comparatively free from both intellectual gnosticism and ecstatic emotionalism. There are extremes, of course, both of fantastic speculation and of psychological abnormalities, examples of which can be found anywhere and any day. But, on the whole, the mysticism of the moment belongs much more to the volitional and active aspects of man's life than to the passive and intellectual. To-day mysticism shows itself, at least in intention, as profoundly ethical and practical. It is a mysticism of the will, created by the demands of the moral nature, and dependent for its existence on the essentially active character of the soul. It rests, in fact, on a certain paradox of the will, which we are coming more and more clearly to discern. We seem to be rediscovering the truth plain to Kant, when he made the great values of life dependent on the demands of the practical reason; we are creating what he was really searching after, a mysticism of the will.

The mysticism of to-day is created by the moral will. The modern world has come more and more to accept the notion that in human life the will to good, the will to achieve that which is judged valuable is fundamental. The end of existence is seen as an action; it is in *doing* that we live. The will itself makes a ceaseless demand. In the last resort, it demands that which is *ultimately valuable*, that which is called "the perfect." Nothing less can still its restless striving. The Perfect it marks out as that which is unlimited, not subject, that is, to change and decay and the insistent ravishment of time. It is a truism to observe that the Ideal always goes beyond attainment. The Perfect ranges some "free, unbounded domain," and thither the will, demanding, must pursue. But all the activities of the will are, at any rate as far as we are concerned, carried out under the form of time, conditioned by time. Now the peculiar characteristic of time is the presence in it of the next moment; it is without finality, at every moment limited, doomed to destruction, by the onrush of the next moment. Consequently, in time, that which is unlimited, not doomed to destruction, that which is perfect, cannot be realized. Hence the de-

mand of the moral will seems destined to be both ceaselessly renewed and ceaselessly unsatisfied, simply because of the conditions under which the activity of the will must be pursued. This is the supreme paradox of the will, which Kant discerned, which Schopenhauer turned to pessimism, which the modern world is making the basis of a new mysticism. Kant viewed the paradox, and was compelled to postulate a timeless realm of secure and complete attainment, open, *at any moment*, to the individual soul. The modern world, feeling the paradox as part of its deepest life and essential in the mystery of existence, is driven to the same course. Whether because definite activity in pursuit of a good wider than the merely momentary self has, in these later days, become more conscious of its place and meaning than ever before, or because the individual soul has in general become more alive to the nature of its moral destiny, it is quite certain that everywhere to-day there is an evident and decided recognition of the paradoxical character of all our volitional life. Every worker for good in every sphere seems, either of choice or of compulsion, awake to the peculiar conditions of his activity. Conscious of himself, he finds the incentive to the good in the thought of an Ideal, complete and perfect, created by the moral will itself; he finds also that his activity must be accomplished, his good deeds must be done, in a world in which by the very nature of the case, his Ideal cannot be adequately realised. By the most strenuous effort he cannot do more than approximate. He can never attain, and yet only in attainment is there for him satisfaction and rest. A man undertakes to labour, let us say, for social well-being. He finds the incentive to his activity in the thought of a perfect order of society, a perfect city, which his will to good is constantly creating for him as he moves from stage to stage; but experience is not slow to teach him that, within the conditions of finitude in which he is compelled to labour, his perfect city is just the one thing that can never be. It is impossible to reach the perfect, to which nothing need be added, in a world in which there is always *something more* to be done, a next step to be taken, another stone to be added to the building. The pursuit of knowledge, or of beauty, or of happiness, or of any other "end," presents exactly the same paradox. The will must endeavour to attain something which, by the conditions of its activity, it never can attain. The labour of the will is the pursuit of that which is infinite and eternal within the limits of what is finite and temporal. *Prima facie*, that is a futile and absurd undertaking, yet it is an undertaking to which the will is unavoidably committed. Every analysis of moral activity leads in the end to this paradox. It constitutes the essence of the moral conflict. That conflict contains two essential moments; it is a combination of striving and of the demand for satisfaction and rest. The striving must be pursued in a temporal order; the satisfaction can be found only in an eternal order, and, by no device can the eternal order be compressed or contained within the temporal.

To the present writer it seems that the modern world has become conscious of these facts in a remarkable manner and degree. It does not view them as matters of theory and argument; rather it *feels* them as part and parcel of its deepest life. The more strenuous and self-conscious our efforts after good become, the more does the actual experience of the paradoxical nature of these efforts come home to us. Men and women to-day actually *feel* both the grandeur of the moral demand and the hampering burden of finite conditions more explicitly and definitely than ever before. This feeling may give rise to one of two things. It may produce either pessimism or mysticism. It raises the inevitable question: Can this conflict to which we seem committed be endured? The answer to that question is, either that the conflict is unendurable, meaningless, or that it is endurable because it contains a moment capable of realization by every awakened consciousness. Schopenhauer, to whom the modern world owes a vast debt, answered in the first way; the modern world itself seems inclined to answer in the second way. Why do we endure? The answer of the modern world is given in terms of the single, individual soul. The conflict becomes a personal one, and the secret of endurance must be found by each soul for itself. *Why, then, do I endure?* Simply because the conflict contains its moment of vision; simply because, in the inmost recesses of my spirit, I can look upon the ideal realized, and enjoy the untroubled calm of its eternity. That eternal and imperishable order of life which alone can satisfy me I can never find in the world. In the world I have no hope. *There* is the place of striving, which I cannot avoid, or escape. But *there* is no place of attainment. So I must turn back upon myself. I must endure the labour of the world but renounce the hope of the world. And, thus turning back upon myself, I find that my will, which makes the demand that keeps me unceasingly moving and striving, creates also the vision which can give me the rest I need, and can turn my labour into joy. The effort of morality is sustained only by and through the mystical vision. "The city has not been on earth," says Plato, "nor ever shall be; but in heaven is laid up an example"; and the gateway to heaven is found in the innermost sanctuary of the soul. "Except for those rare spirits," says Mr. Bertrand Russell in a magnificent essay on "The Free Man's Worship," "Except for those rare spirits that are born without sin, there is a cavern of darkness to be traversed before that temple can be entered. The gate of the cavern is despair, and its floor is paved with the gravestones of abandoned hopes. There Self must die; there the eagerness, the greed of untamed desire must be slain, for only so can the soul be freed from the Empire of Fate. But out of the cavern, the Gate of Renunciation leads again to the daylight of wisdom, by whose radiance a new insight, a new joy, a new tenderness, shine forth to gladden the pilgrim's heart."

This need of the inward way and of the inward light, to console and to inspire, is what the modern world is surely discovering.

Only to the enlightened soul will life yield up its secret. Truly every way of the world, every external way, must be trodden, but by none can the end be reached. They are there, those paved ways and hard roads, necessary to our human destiny, never to be escaped; yet they lead nowhither. Still *there* is a way of rest and satisfaction to be found along the road of inwardness, by the radiant portal of mystical vision. It is by discovering the nature and the limitations of its moral task that the modern world is being driven into mysticism. We are mystics because we are moral beings; and the more fervent our morality becomes, the more clear will be our mysticism, which will be viewed no longer as an abnormal thing, but as an absolute necessity of life. Where there is no vision the people perish; that is an utterly true saying, and the modern world commends each individual soul to look for and to find the vision in and for itself.

STANLEY A. MELLOR.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE KHASI HILLS FAMINE FUND.

SIR,—Will you allow me space to say that the £20 required for the temporary relief of the Unitarian families in the Khasi Hills, India, has been received and remitted to Mr. N. Chakrabarti? He will himself undertake the distribution, and will send a report. I should like to thank the donors for the prompt help given, to all of whom acknowledgments have been sent.—Yours,

ION PRITCHARD.

Essex Hall, October 24, 1911.

CORRECTION.

SIR,—May I ask you to correct a small error in your last issue (p. 673). The list of Peace and Arbitration Lecturers is to be had from the Secretary of the National Peace Council, 167, St. Stephen's House, Westminster, and not from Mr. F. Maddison, who is secretary of the International Arbitration League.—Yours, &c.,

CARL HEATH,

Secretary, National Peace Council.
October 24, 1911.

THE annual meeting of the London Lay Preachers' Union, will be held at Essex Hall on Monday, 30th inst., at 7.30 p.m. Dr. Drummond has kindly consented to conduct the opening service, and will speak on "The Preacher's Aim." Following the service will be a business meeting for the election of officers for the ensuing year. A hearty welcome will be given to all who are interested in the work of lay preaching.

LITERARY NOTES.

IN view of future Education Bills many people will be interested in "The Religious Question in Public Education," by the Rev. A. Riley, Prof. M. E. Sadler, and Mr. Cyril Jackson, just published by Messrs. Longmans. This is the result of a letter from Mr. Athelstan Riley which appeared in the columns of *The Times* on March 27, 1909, inviting those interested in the problem to send him schemes for consideration. He proposed, with the help of Mr. M. E. Sadler and Mr. Cyril Jackson (chairman of the Education Committee of the London County Council, March, 1908, to November, 1910), to make a selection of the schemes suggested and publish them, with notes, for ordinary readers. Nearly 100 replies were received. Ten schemes are here given and commented upon, and chapters are devoted to the Roman Catholic and the Jewish position. An appendix (pp. 287-330) on the state of the law with regard to religious instruction is contributed by Mr. A. Boutwood.

MR. S. M. BLIGH has written another interesting and useful book entitled "The Desire for Qualities" (Frowde). Some time ago he wrote a very thoughtful little book called the "Directions of Desire," showing how psychology could be turned to a practical use in altering the tone of consciousness. He carries on the subject now into the question of the valuation of the qualities of personality, a subject which he treats with sense and with a knowledge of the thought of others.

MESSRS. MACMILLAN will shortly publish under the title "Unemployment: A Social Study" an important contribution to the literature on this national problem, by B. Seebohm Rowntree and Bruno Lasker. Mr. B. Seebohm Rowntree's investigations into poverty, though ten years old, are still constantly quoted as a model of scientific thoroughness; and only a year ago he published the results of an equally careful study on the relation of land and labour questions, as exemplified by conditions in Belgium. Mr. Lasker, for some years a resident at the Manchester University Settlement, has, like Mr. Rowntree, been a student of social questions on the Continent, and is now associated with him in various branches of social work in York. The present volume is a complete survey—the first hitherto published for any town—of the conditions, causes, and effects of unemployment as it exists in York.

OXFORD men in general, and "House" men in particular, will note with interest the announcement of Messrs. Hodder & Stoughton that Mr. Arthur Hassall has been prevailed upon to compile an anthology with Christ Church as its subject—"Christ Church in Prose and Verse." Mr. Arthur Garratt again supplies a series of coloured illustrative studies of the architecture of the College, while other illustrations will be reproductions—

in colour also—of portraits in the Hall from the original paintings of Romney, Kneller, Gainsborough, Reynolds, Watts, Millais, and others.

MESSRS. LONGMANS have just published "The Educational Theory of Jean Jacques Rousseau," studied in the light of later thought by Dr. William Boyd, Lecturer in Education in the University of Glasgow. Another book to come from Messrs. Longmans next week will be a memoir of "Father Pollock and his Brother: Mission Priests of St. Alban's, Birmingham," with a prefatory letter by the Bishop of Oxford.

As among the many indications of the widespread interest taken in the Universal Races Congress held in London in July last, it may be noted that a copy of the volume of papers read at the Congress, edited by Gustav Spiller, under the title of "Inter-Racial Problems" (published by Messrs. P. S. King & Son, Westminster), has been graciously accepted by His Majesty King George of England, by His Imperial Majesty the Emperor of Austria, Their Majesties the Kings of Italy, Spain, Belgium, Sweden, Norway, and Roumania; by the Grand Duchess Regent of Luxembourg, and by His Serene Highness the Prince of Monaco.

ON the 26th of this month Messrs. Methuen will publish a Text-book of Politics by Prof. Frank Granger, of University College, Nottingham, entitled "Historical Sociology." This book presents a summary of the conclusions which have been reached by the historical method in the field of sociology. It is an introduction to politics, and deals with problems which lie deeper than party considerations; the individual, the will of the people, genius and destiny, the marriage relation, and regeneration. With a view to its use as a text-book, a bibliography, questions for essays, and an adequate index are supplied.

DR. MCGIFFERT'S "Martin Luther and his Work" is perhaps the most important biography of the great Reformer that has been written in English. The work of a distinguished scholar and keen student of Luther's time, it takes account of all the results of recent research, and deals with discriminating judgment with the man and his period. The book is written not only or even primarily for theological or historical students, but for the general public, and it will be found to be a vigorous and very human portrait of one of the most powerful and sympathetic of historic personalities. Dr. McGiffert shows us Luther in his habit as he lived, he by no means loses sight of the man in the reformer; and even those whose interest in theology is slight, will find this biography full of vivid human interest.

THE Cambridge Press will publish this autumn Professor James Ward's Gifford Lectures under the title "The Realm of Ends or Pluralism and Theism": "Greek Religion," by Miss Jane Harrison;

and an illustrated edition of Dr. P. Hume Brown's "History of Scotland."

A NEW work by Mr. Thomas Whittaker is announced by Messrs. A. & C. Black. It is entitled "Priest, Philosophers and Prophets—A Dissertation on Revealed Religion." It is an attempt at a synthetic account of the great historical religions of the West. The general position is that the revealed religions are revolutionary constructions. The priesthoods of Egypt and Babylonia had long since arrived at an esoteric monotheism. During the breakdown of the old empires of the East, this freed itself, and was taken up in various ways by the new or rising nationalities of Greeks, Persians, and Jews. In Greece it started theistic philosophy. In Persia and Judæa it was combined by a priestly class with a local cult to form a religion in which a national God was regarded as the God of the universe. The book deals with Christianity at some length; Islam is classed as the foundation of a personal prophet within the Judæa-Christian group, and the claims of modern philosophical theism are touched upon.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—The Faith of an Average Man: C. H. S. Mathews, M.A. 3s. net.

MESSRS. ADAM & CHARLES BLACK:—Priests, Philosophers and Prophets: Thos. Whitaker, 5s. net.

MESSRS. THE CAMBRIDGE UNIVERSITY PRESS:—The Realm of Ends (Pluralism and Theism): James Ward, Sc.D., Hon. LL.D., Hon. D.Sc., &c. 12s. 6d. net.

MESSRS. CHATTO & WINDUS:—The Sermon on the Mount: Illuminated by Alberto San-gorski. 6s. net.

MESSRS. JAMES CLARKE & Co.:—The Mar-prelate Tracts: William Pierce. 12s. 6d. net.

MR. A. C. FIFIELD:—The Seasons' Difference and other Poems: Charles Masefield. 1s. net.

MESSRS. HODDER & STOUGHTON:—The Psychology of the Christian Soul: G. Stevens, M.A. 6s. The Shining Hour: T. W. Macdonald. 1s. 6d. net. Happiness: Hugh Black. 2s. net.

MR. T. M. FOULIS:—Ecce Homo (Poetry): Friedrich Nietzsche. 6s. net.

MESSRS. METHUEN & Co.:—Historical Sociology: Frank Granger. 3s. 6d. net.

THEOSOPHICAL PUBLISHING SOCIETY:—In the Light of Theosophy: A Fellow of the Theosophical Society. 1s. 6d.

MR. T. FISHER UNWIN:—Later Letters of Edward Lear: Edited by Lady Strachey. 15s. net.

MESSRS. SMITH, ELDER & Co.:—The Case of Richard Meynell: Mrs. Humphry Ward. 6s.

FOR THE CHILDREN.

THE DOG.

It stuck up its short tail and gave it a wag.

Then it did a very odd thing. It went on along the road, and thrust its head forward and its nose up, and walked as if it were tugging at a string, but there was no string. It is true there was a man behind. It was Father Devoy, a

thin, pale priest, who said Mass in the small church, and told the village folk their faults, and knelt at the bedside of the sick, and related stories of good Saint Patrick, and Saint Columba in the wicker boat, to the girls and lads of the school; and the people loved him.

After the dog—not at all a sleek and pretty dog—had pulled at the string which neither he nor anybody else could see, it made a halt, and looked round to catch a smile from Father Devoy.

Then once more it stuck up its short tail, and wagged it; and then once more it fared forward, pulling at a string which was not a string.

Priest and dog were walking in an Irish valley. On one side was a river that twisted in and out of mud-plots and patches of green. On the other side there was a plain of bog. Soft and brown red was the bog, and it was like a cushion to sit on, and the heather was gay with its small blooms, and yellow gorse blazed in bunches of gold, and willow-trees bent over pools. Here and there a man, turf-knife in hand, sliced out slabs of black turf from the soil, and heaped them on a barrow. From the little thatched houses of the village by the road there curled up a blue cloud of turf smoke, and the blue smoke slowly moved in the gentle breeze towards the hills of sand that fenced the valley in. Above all was the still sky that bent its arch over the hills of Ireland, and over the wide, wide sea that beats for ever on the shores.

A real string had once hung between the dog's neck and the hand of a blind man. This blind man was Kieran, and he had a long white beard, and he had been blind a great while. Not for twenty years had he seen the gold of the gorse, or the willows that drooped over the looking-glass of the pools. He roamed from town to village, from village to town, and women and men gave him such alms as they could from their scanty store, for the folk were sadly poor in that Irish land. When he came to this valley of the red bog, he made it a rule to stay at the hut of an old couple who had no bairns, and they asked him for no pay. They let him sit in a corner near their turf fire, and such sup as they had they shared with him, and he might lie on the earth floor at night in peace, and at the dawn he would return thanks and bid them good-day, and go forth to beg; and he could hear the ripple of the stream, but never might he see its fair waters.

Now the time came when old Kieran was to die, and sore sick was he in the hut of his good friends who always gave him a free shelter, and they fetched Father Devoy in much haste. The Father hurried to the wayside cabin, and brought with him the holy oil with which to touch the hands and eyes and feet of aged Kieran. And when he had been blessed by this last sacrament, the beggar said—

"Father, be good to my dog."

The priest made promise that he would, and the blind man died.

The dog licked the face of Kieran, and pulled at his coat, as if to say, "Master, let us go on our road, for the sun is up, and the women will come when you knock at their cabin doors."

Thus for a while did the simple creature

call to its master, and when it found there was no answer, it stood on its hind legs as if to beg, and they that heard the whine of this poor four-foot soul knew that it was the wail of grief. After that, it lay down at the old man's feet, and growled if anyone dared to touch the dead.

In his lifetime—for twenty years past at least—the beggar had had no bed, for he had slept on bare floors in mean huts; or he had slept in the open air. But now he had a bed, the best his friends could give him, and this was a sack. Such as it was, it was laid out in love, and in love the hands of the old couple placed the body on this humble couch; and people from the cottages of the village came to sit and mourn in the cabin where the dead lay. In one hand of the beggar was a rosary of beads, black and worn with the touch of his fingers for so long a time. In the other hand was the little woollen scapular which he had carried over his shoulders, and a small figure of a lamb bearing a cross—the Agnus Dei—for, as you may have seen, he was a Catholic in his faith.

Old Kieran was buried in the churchyard where very old elm-trees lifted their heads and swayed in the wind, and where dark yew-trees spread a wondrous gloom.

Father Devoy kept his word, and his kind voice and friendly touch gave joy to the heart of the dog, and the two comrades often took their strolls abroad on the road through the valley.

The dog pulled at a string which no man could see. Then it would stick up its short tail and give it a wag. And it would look up. . . . But which face it saw—the face of the good priest, or the face of the old blind beggar, I am not sure.

F. J. GOULD.

NOTE.—This sketch has been adapted from "The Island Parish" of Father Joseph Guinan, published by M. H. Gill & Son, Dublin, and I venture to commend to elder readers this most charming series of descriptions of the life of a remote Irish village.

MEMORIAL NOTICE.

MRS. CHARLES HAWKSLEY.

It is with deep regret that we record the death of Mrs. Charles Hawksley, wife of the President of the British and Foreign Unitarian Association, which took place in London on Friday, October 20, at the age of 72. Mrs. Hawksley had been in feeble health for some years past, but the end came unexpectedly. Her husband was at Bury, attending the Autumnal Meetings of the Association when the news reached him that she had had a serious heart collapse. Mr. Hawksley returned immediately, reaching home the evening before his wife's death.

The funeral service took place at Golder's Green Crematorium on Tuesday morning, October 24, and was conducted by the Rev. F. K. Freeston. There were many relatives and friends present. The British and Foreign Unitarian Association was represented by Mr. John Harrison (past

president), the Rev. W. Copeland Bowie, and the Rev. Charles Roper. The sincere sympathy of our readers will be with Mr. Hawksley in his bereavement.

MEETINGS AND SOCIETIES

MANCHESTER COLLEGE, OXFORD.

Opening of Session 1911-12.

THE opening of the autumn term at Manchester College, Oxford, took place on Monday, October 16, when Professor Gilbert Murray, one of the Visitors of the College, gave a striking and brilliant address on what Manchester College can do for Oxford. He said:—

When I accepted the honour to be Visitor of this College, the satisfaction was spoilt by the news that at some time an address would be expected from me. That time has now come. In passing I may remark on the danger of asking a layman to give a sermon. In all of us there is an abundant passion for exhorting others to right living. In the clergy the virulence of the poison is attenuated by frequent opportunity for exercising it. My subject is, what Manchester College can do for Oxford. Let us begin by studying Oxford. Oxford and Cambridge are aristocratic and "Conformist" Universities. I mean, they tend to conform to whatever is deemed the best tone. It is difficult for a University to be quite aristocratic, because the aristocrat does not like the academic atmosphere. You see the prejudice in his refusal to pronounce correctly and sometimes even to spell! But how comes it that Oxford and Cambridge are aristocratic? The history of the aristocracy in modern England is remarkable. Amid the general spread of democratic forces the old aristocracy has managed to keep its power, though somewhat impaired. This is largely due to their tradition of public service. They have never, as a class, sulked, as they have done in France since the Revolution. In the great process of assimilation and dilution which has been going on, the general privileges of the aristocracy have never been shattered, as in France, by any great storm of hatred. There is, consequently, no vast or sudden gulf between the nobles and the middle class. Hence imitation of the nobility is easy; and, being easy, has been found highly attractive. Anyone may dress like a duke. The result may be seen, firstly, in a widespread snobbery, about which we need say nothing; and, more important, in the wide-spread ideal of behaving like a gentleman. It is not the highest ideal, like being a Christian or a philosopher, but in the stress it lays on honour, courage, truthfulness (within limits) and the absence of meanness, it counts for a good deal. Surely it is a fine thing to have an ideal of this kind so widespread in our social life that every working man would resent the charge of not having behaved like a gentleman. The young aristocrats go to the expensive and famous schools, as elsewhere; and then pass to the University. They are in some ways an embarrassment to Oxford.

We render a certain service to society in impressing on these young men of wealth some ideal of good conduct, some public spirit, and a certain elementary respect for knowledge. In return, we gain a certain pleasantness of life, and gentlemanly standard of living with a marked freedom from the meaner vices.

The essential condition is that Oxford depends on the Public Schools, those peculiarly English and aristocratic and Conformist institutions. Their aim is sometimes said to be to teach "character" rather than "intellect," as if character was not best produced by doing your work well. It is good to observe an increasing reaction against this ideal. The Public School does not, perhaps, lay great stress on thrift, or industry: not on power of thought, or wide sympathies, or high idealism. But it does insist on good manners, and all that ideal of life which is comprised in the term "sportsmanship." We also find courage, *esprit de corps*, class pride, and a spirit of conformity only to be understood by a schoolboy or a Red Indian. In money it makes a large initial demand, and then does not think about money any more. The Public School leavens the tone of Oxford, but Oxford is more intellectual. The stupider ones do not come up to the University, and some of the most intellectual ones stay on. We keep up the gentlemanly standard, *e.g.*, the expensiveness, good manners, and the prominence of athletics. We have also a standard of pleasure (of innocent pleasure) quite unparalleled in the world. The barbaric qualities are greatly modified. While the atmosphere is predominantly Conservative and Church of England, the intellectual tolerance is quite remarkable. You may say practically what you think—but there are limits.

In this rather fine aristocratic culture we find some puzzling elements. A curious narrowness and over protection is readily noticed. A Public School boy who stays on as don, practically lives in one atmosphere, out of which he never gets, though being mostly clever men they do manage to escape the worst effects. To this lack of touch with outside life we must add the ease with which a man may get on without any initiative on his part. He may be taught, fed, housed, and provided with amusement—laid on, as it were with pipes.

Passing to larger considerations, the study of University life presents us with one great surprising disappointment—if we believe in the value of intellect for social service. What a strangely small part the Universities have played in the forward movements of Modern Europe! We may see this in the great reforms which are the touchstones of conscience, abolition of slavery, of torture, reforms of the criminal law, the removal of hindrances to knowledge; how seldom have the specially educated classes taken any lead. The reason may be found in one single brutal fact, the Higher Education has in most cases throughout history been in the pay of the rich. This is not due to any baseness, but because learning needed patrons with spare time, and probably also spare money. Some European Universities indeed have a better record. In France, Germany, and Italy in the nineteenth

century, and in Russia at the present time, they have helped in the forward movement; and in comparison with them Oxford and Cambridge do seem too much to be an appanage of the rich and to inherit something like spiritual servitude. Again, coming from the Public Schools, the new member of the University still finds himself in the atmosphere of Anglicanism. The Test Acts are gone, but the atmosphere remains—as strong as in an average Cathedral city. The Church of England has been for long the Church of the Rich. It has had culture and leisure, and so naturally it has taken into itself all the older organisms of education. Especially in the teaching of theology, it is curious that able and learned men should be set apart to study a subject on condition that they never get to conclusions contrary to certain definite dogmas prescribed at the beginning. The study of theology within the fixed bounds of dogma is not inherently absurd; for instance, it would be dangerous to have a Free Faculty of Theology in Egypt or India. But in England, freedom is wanted. If theology is to be fruitful at all, it must be studied in freedom.

Again, Oxford has inherited the great mass of taboos from the Public Schools, and among them the most ancient of all, the taboo on woman. In Oxford woman is still wrapped in an atmosphere of mistrust and isolation. Its results are seen in the exclusion of women from degrees and membership. So much for Oxford. Now let me come to the point which I wish to emphasize. There has risen up outside Oxford and Cambridge, in all parts of the kingdom, a great growth of new Universities, producing a new intellectual class. Scotland was always well educated, yet there the advance is marked. Wales started from scratch, and immediately sprang to the forefront, while England, when I was a boy, had 4 Universities, now she has 10. In the United Kingdom there are 20, besides some 10 University Colleges and numerous educational societies, *e.g.*, Extension Lectures, and the like. From this we deduce that the love of knowledge is more widespread and vigorous than at any other time. And, secondly, that this new intellectual order is quite independent of Oxford and Cambridge. It is perfectly distinct from the old order on four points. It does not come from the Public Schools. It is not Anglican. It is not wealthy or smart. It admits women and gives them the chance of approving themselves as fellow-citizens and fellow-workers.

Already it is exercising a great influence. Many rising journalists are drawn from these Universities. I have great faith in it for the future. Of course these newer Universities will have their limitations. They may have a middle class and Nonconformist bias. They may have a preponderance of the harder virtues, *e.g.*, self-respect, thrift, caution, and endurance. Their standard of intellectual attainment at present is not so high as that of Oxford. On the other hand, they are free from the ecclesiastical atmosphere, their fees and expenses are lower, they are free from the idle passmen, and their appeal is to the more valuable middle-class. If not absolutely democratic (and it is doubtful if a University could ever be entirely

democratic), at least, they are not Universities for the rich. The men and women they turn out year by year will not find themselves hampered at the outset by something which puts them in antagonism with the main forward march of the country.

And now as regards Manchester College. You will have felt what I mean. At each point you belong to the new intellectual order, while you live in the midst of the old. You stand between the two as interpreter. This is the service Manchester College can render. The intellectual life of the country is divided into two currents, and it would be a world of pities if the two were hostile, or even permanently estranged. They must somehow or other be made to understand one another, and Manchester College might do this.

We must not, however, forget the other side. We all receive from Oxford more than we give. Oxford sets in its work a standard of extraordinary thoroughness and sincerity, with a minimum of advertisement and display. There is, further, an all-pervading courtesy, based on mutual respect. No one suspects another of disloyalty or selfish ends. But, above all, her greatness is seen in the devotion of the teacher to his work and his public spirit towards his pupils, his college, and the University. We find here able men, who, as a matter of course, are content with quite small salaries and an obscure existence, devoting themselves to bringing on the various undergraduates, some of whom are quite stupid, entrusted to their care. If it were by some means possible for us to see the unwritten records of Oxford tutors, we should read a story of men heroically true to their trust.

Is there something more? There is something that strikes a stranger who visits Oxford more perhaps than us who live and work in it. It is not merely the beauty of architecture and old gardens, though that may have an effect too. It is the tradition of long continuity in the pursuit of knowledge, and perhaps the august, if somewhat embarrassing companionship of that pursuit with public service and religion. When one looks at the list of our predecessors in office—the distinguished men who have lived in our undergraduate rooms, the rows of abbots bishops, Cabinet Ministers, men of letters, on the wall of the College Halls, the half-intelligible roll of ill-remembered benefactors for whom generation after generation Oxford has prayed—there does come over us a certain sense of pride and of humility: the comparative smallness of our own lives and the greatness of the task on which we are engaged, and with us all those who, in present or past, have pursued knowledge and intellectual beauty and worked for the better understanding of the world: a feeling that such learning or power as we may acquire is not a mere personal possession, or an end in itself, but something that can be used, as our predecessors have used it, to serve the glory of God and minister to the forward march of humanity.

To bring to Oxford the freedom of the New Universities, and to the New Universities the culture of Oxford, with its tradition of learning and public service, is the work for Manchester College.

LINDSEY HALL, KENSINGTON.

INAUGURAL MEETING.

THE Essex Church Congregational At Home, held in the newly completed Lindsey Hall on Wednesday last, was made the occasion for the formal acceptance of the building by the congregation and the expression of their gratitude to the donor, Mr. Edwin Tate.

From the description of the Hall which was published in *THE INQUIRER* a fortnight ago, it will have been realised that this latest addition to the institutional premises connected with our churches is one of the largest and most complete to be found throughout the country, and nothing has been left undone by the donor to provide facilities to meet all present needs and future possibilities.

The club-rooms and class-rooms have been in use since the beginning of the month, but the large hall itself had not been opened, and, in deference to Mr. Tate's strong wish, any formal ceremony was dispensed with.

In addition to the members of the congregation, there were also invited, the ministers of the other London Churches, and the Committees of the Laymen's Club and Women's Social Club. Among the ministers present were representatives of the British and Foreign Unitarian Association, the National Conference, and the London District Unitarian Society.

The guests were received by Mr. and Mrs. Freeston in the large hall, which, with its oak panelling and decorative plaster frieze and ceiling, departs completely from the usual type of congregational hall, and recalls the seventeenth century interiors designed by Wren and his contemporaries, for the City Guilds or for the Oxford and Cambridge Colleges; while the domestic and social character of the hall is marked by the large open fireplace which reinforces the less picturesque but necessary radiators. The first half-hour was spent in social intercourse, and refreshments were served in the small hall on the first floor, a large square room with bookcases and panelling in green stained wood, of a type which the hand of the architect has already made familiar in the school-room of the Church, and in other institutional buildings in London. The proceedings then resolved themselves into a meeting presided over by Mr. J. S. Beale, the Chairman of Committee; and Mrs. Edwin Tate was presented with a bouquet by Mrs. Freeston, on behalf of the ladies of the congregation. Mr. Beale moved the following resolution:—

“That the members and friends of Essex Church, on the occasion of the first meeting of the congregation in Lindsey Hall, desire to express to Mr. Edwin Tate their warmest thanks for his great generosity in building and equipping the new premises, which provide so splendid an opportunity for extending the work and influence of the Church in this neighbourhood.”

He referred to Mr. Tate's desire to dispense with ceremony, but said that the congregation could not consent to be altogether silent, and must take this opportunity of expressing their feelings. The

gift which they received had originated in an extension of their Church work, which had already begun, and had expanded beyond the limits of the accommodation at the Church itself. The donor had not only erected the building, but had provided fittings and furniture of every description, from the piano on the platform down to the smallest detail of domestic requirements, so that they now received it from him in perfect readiness for all its possible uses.

The Rev. F. K. Freeston, in seconding the resolution, said:—

With very great delight I second this vote. Our real host to-night is Mr. Edwin Tate. For over twenty years he has been to Essex Church one of its most generous members, but he honours us to-night with a munificent gift for which we cannot make any adequate acknowledgment. The real thanks which we intend to make, and the kind of gratitude which Mr. Tate will most appreciate, will consist in fully and faithfully using this building for the high purposes to which it is given. We accept this great gift, hence, not only with a deep sense of privilege, but also as a distinct challenge to greater effort in our special work, and to wider labour for God's Kingdom in this crowded part of London. Lindsey Hall has arisen in record time to meet three needs. Our rejoicing is widespread. The Church receives its Church Hall; the Sunday School has its smaller hall and attendant class-rooms; and the Men's Club is housed in splendidly equipped premises on the third story. Mr. Tate has been very fortunate in his architect, and the architect has been equally fortunate in Mr. Tate. Mr. Ronald Jones, with a passion for the perfect, has been allowed to indulge it at every point, and the result is this refined and artistic building, unsurpassed perhaps in Kensington. And Mr. Tate's generosity has been contagious. Ground in London is not to be had for nothing, but other givers have contributed to an endowment fund.

A brass tablet will commemorate this gift and its object to all those who come after us, and it will fittingly comprise the following words: “For the Service of the Church and for the Good of the Neighbourhood. The Gift of Edwin Tate to Essex Church. Oct. 1, 1911.” Mr. Freeston said in conclusion that he was the happiest man in the room, as he had hoped and waited through many long years for the realisation of a dream which had come true that evening.

The Rev. James Harwood supported the motion as representing the other London ministers and the National Conference, and referred to his past knowledge of the traditional generosity of Mr. Tate's family, at first in Liverpool and then in wider spheres. He congratulated the congregation on their possession of this latest example of that tradition which was being so nobly sustained, and expressed the pleasure which such a gift caused throughout the Churches which were extending their own work and influence on the same lines. A letter was read from the Rev. H. Gow, President of the Provincial Assembly, regretting his inability to be present, and sending his congratulations and good wishes for the success of

the larger work which the new buildings made possible. The resolution being carried by acclamation, Mr. Edwin Tate made a brief reply, thanking the congregation for their resolution. He described the interest he had felt in the temporary extension of the Church work which had been tried a year ago in the Manse, and his desire, on the evident success of the experiment, to make some more permanent provision for the Men's Club and other societies connected with the Church, which had eventually led to the erection of the building in which they were now meeting. He would feel amply repaid if in the future the fullest and best use were made of the premises by the various institutions and societies for which it was intended, and his confidence that this would be the case added to the pleasure which he felt in making the gift.

The rest of the evening was devoted to a concert provided by members of the congregation, so that the acoustic properties of the Hall were satisfactorily tested both for speaking and for music; while before leaving Mr. Tate paid a visit to the Men's Club on the upper floor of the building, and went round the various rooms, where the usual week-night activities of the Club are now in full working order.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS AT BURY.

BURY Chapel is one of our finest Lancashire chapels, and there are commodious school premises attached. The congregation is therefore exceptionally well-equipped for receiving large gatherings, and has made itself a name and fame for generous hospitality. There is always a Lancashire welcome at Bury, and the traditions were in every way maintained during the visit of the British and Foreign Unitarian Association on Wednesday and Thursday, October 18 and 19. The meetings were well attended and were greatly enjoyed. If any criticism of the arrangements is to be offered it can only be that we had too much of a good thing. There were too many papers and speeches. One crowded hour of glorious life occasionally is invaluable. A “crowded hour” lasting nearly two days is a strain upon the most enthusiastic. Of course, there was no compulsion to attend all the meetings; but those who did go steadily through the programme must have been somewhat bemused with it all at the end. This word is spoken in no carping spirit, but as a gentle remonstrance from one who would willingly have “marked, learned, and inwardly digested” this excellent fare. The proceedings opened on Wednesday afternoon at 2 o'clock with a reception by the local committee. “It was a pleasant sight” to behold delegates and friends arriving in detachments, with happy expectancy on their faces. From south and north, from west and east they came. Robert Kay, Esq., J.P., W. Dearden, Esq., and the Rev. E. D. Priestley Evans voiced the greetings of the Bury congregations to the Association and other societies represented, and suitable responses

were made by the President, Charles Hawksley, Esq., and other delegates. At 3 the President took the chair, and a prompt plunge was taken into business. "New aspects of Unitarian Missionary Work" was the theme, introduced by the Revs. J. Morley Mills and T. P. Spedding. Both speakers showed that they were alive to the significant facts of the changing outlook of our time; the falling off of interest in organised religion, the deepening interest of serious and thoughtful people on the great "movements" of all kinds for social betterment. Mr. Mills earnestly pleaded that these movements should be inspired with ethical and religious faith and principles. Mr. Spedding, looking within, saw the need for a mission to our own churches, a mission of fellowship, encouragement, upbuilding, love. They were too often the victims of independence, which meant utter loneliness. He suggested more work through the press; by training public speakers, for the platform, rather than the pulpit, and at the same time an increase of lay preachers. The world wanted to know what Unitarianism was doing. They must rise to their vast opportunities. A short discussion followed, introduced by the Rev. H. Fisher Short.

At 4.30 a Conference was begun on "Recent Developments in Religious Thought." Papers were read by Dr. Mellone and Dr. Tudor Jones, to which it would be impossible to do justice in such a report as this. Both speakers were moving about in worlds but partially realised by most of their hearers, and it was evident that they themselves felt the inspiration as well as the wonder of the new outlook. Dr. Mellone took for his theme the subliminal consciousness, the life, in Nature and in man, that is beneath the threshold. Scientific thought was finding complexity where before there had been simplicity. The evolution doctrine was no longer thought to give a cut and dried explanation of the creation of the world. Within the last fifty years it had been realised that the forces at work in the process of evolution were more numerous, deeper, and more complex than had been supposed. Again the theory of physical matter had been revolutionised. An atom was no longer thought of as a small, solid particle. It was a complex thing, in a sense as full of variety, motion, energy as a whole solar system. These wonderful hidden powers around us were not intractable. They were awaiting to serve man's hand and brain. With regard to the human mind the same story had to be told. The inner life of man might be compared to a submerged iceberg. Only a small proportion was above the sea. The greater part, including the centre of gravity itself, was immersed. So in us there was a region beyond our conscious scrutiny, yet most real, wherein were the roots of all the best and worst things of life. There the divine influence was working in us and in all humanity. We were in truth on the threshold of a world and a life vaster and diviner than we had ever dreamed of. Dr. Tudor Jones, very much overweighted with material, traversed vast tracts at breathless speed, and delivered a similar message. It might almost be described as scientific mysticism. "Neo-vitalism" and "intermediate con-

cepts" were the keynotes of the address, which traced these ideas in their application to science, philosophy, Biblical criticism, and religion. There was an intermediate reality higher than ourselves and lower than God. Just as we did not look directly at the sun, but felt its power and presence through the mediation of light and heat, so the intermediate concepts related us to God. We could not realise the Infinite, but we could realise the concepts that were emanations from the Infinite. Everything that had life had to forward through the tunnel of matter some psychical purpose. All things and all people were on the road to God. Incidentally Dr. Jones made the interesting statement that the Rev. C. C. Coe's book on Evolution was coming into vogue after years of neglect. We were all glad to know this, and it would have done Mr. Coe's heart good to hear the applause with which the news was received. The Rev. R. Travers Herford, B.A., was the only other speaker. He spoke as a bewildered plain man, not in his element in philosophy. He put a query opposite "intermediate concepts," but welcomed the new note of science, which in its hopefulness and faith was so much better than the note of thirty or forty years ago. At 7.30 a religious service was held in the chapel, conducted by the Rev. John Evans, B.A. The Rev. W. G. Tarrant, B.A., preached an inspiring sermon.

On Thursday morning, after a devotional service, conducted by the Rev. J. Collins Odgers, B.A., a Conference was held at 10.30 on "Labour Problems and the Influence of Religion." The President of the Association was in the chair. Papers were read by H. G. Chancellor Esq., M.P., and Alderman W. Healey, J.P. Mr. Chancellor dwelt upon the increasing wealth and deepening poverty that make the strange anomaly of our social system. The function of religion should be to soften the asperities of the struggle that was going on, by making the privileged less tenacious of vested wrongs and the unprivileged more gentle in judgment and less violent in achieving their rights. The labour problem was the problem of justice in the distribution of wealth. Alderman Healey contended that the interests of employer and employed were bound up together and could not be separated. Both had duties as well as rights. He believed that if they appealed to the sense of honour, justice and equality they would get a response in the same spirit; while if they appealed to the lower passions of avarice and injustice they would get a response of that character. The Rev. H. Enfield Dowson, B.A., opened the discussion in a sympathetic speech, and several good speeches followed. On the whole the general sentiment seems to have been expressed by the readers of the papers.

At 12 o'clock the question "How can our Churches promote International Goodwill" was introduced by John Harrison, Esq., and the Rev. H. D. Roberts. Mr. Harrison emphasised the value of the Anglo-German Associated Council of Christian Churches to promote peace and goodwill between the two countries. Other associations with other countries might be formed. Meanwhile more direct action might be taken when the outbreak of

war was imminent. The Friends had sent over to St. Petersburg a deputation to interview the Czar at the outbreak of the Crimean War, to urge him not to plunge his Empire into war. Their mission failed, but failed gloriously. The cause of peace had been strengthened by their example. Could we not do something on similar lines when war threatened. The leading men of all denominations might usefully intervene in such circumstances. Mr. Roberts insisted that goodwill among men was in direct ratio to their progressive ideals. They would best serve peace by propagating their own gospel. The discussion was opened by the Rev. C. Roper. The meeting was in complete harmony on this question, and sends a message to our Churches that they should realise more fully their duty and their power in forwarding the cause of peace.

Luncheon was served in the Lower School at 1 o'clock. There were the usual toasts; cheerful and encouraging speeches by cheerful and encouraging speakers, and good fellowship all round. "Come, here's our noble sel's" "Weel met the day!"

During the afternoon two useful and important Conferences were held, which unfortunately there is not space to report. At 3 o'clock, the Rev. E. D. Priestley Evans being in the chair, the Rev. J. J. Wright, President of the Sunday School Association, introduced the subject of "The Moral and Religious Training of our Children," and valuable addresses were given by the Rev. J. M. Bass, M.A., Mr. Ion Pritchard, and the Rev. J. H. Pearson. At 4.30 Mrs. Roberts, of Liverpool, presided over a Conference on "Women's Work and Influence in our Churches, Schools, and Societies." The speakers were Miss Herford, Mrs. Sydney Martineau, and Mrs. W. T. Davies, all representing the British League of Unitarian Women. After tea a public meeting was held in the Upper School at 7.30 p.m., Robert Kay, Esq., J.P., in the chair. Five addresses were delivered, the last of which, by the Rev. W. Copeland Bowie, your correspondent regrets that he did not hear, since time and trains wait for no man. The Rev. Charles Hargrove, M.A., the fourth speaker, had as his topic "The Unitarian Church: its Principles and Ideals." This resolved itself into the customary controversy about "the Unitarian name" and a homily to Free Catholics, who, it is to be feared, were not present in large numbers. Mr. Hargrove's ideal is a united Unitarian Church on the American model. We had a stirring address from C. Sydney Jones Esq., of Liverpool, on "The Next Step Forward in Religion." No doubt all of them had their answer, he said, to this question. He would give his. They were living at the beginning of a very great age. That might be a platitude, but it was true they were at the end of a period characterised by the decay of dogma and the increase of scientific knowledge. He hoped they would not forget what their ancestors had done for liberty. In the future they might leave to orthodoxy the breaking down of dogma within its own borders. Christian history in the past had been based on the truth of the first chapters of Genesis—on the fall of man. The new period now opening would be based on the ascent of man. It was time for

Unitarians to move on. They must be true to their character as pioneers. The Church which stood still was already dying. What was the next step forward? They lived in a materialistic age to-day. They were missing the great spiritual realities of life. They must spiritualise their Churches, and lead Christianity back to the simplicity and purity of the early founders of Christianity. In the sixteenth century a race of men had ventured over the ocean to find a new material world. In the nineteenth century men of courage and sincerity had dared all for the new light of science. Might they not hope for a band of men in the twentieth century who would brave the seas of doubt and trouble to bring back new spiritual light and ideals? Unitarians must be in the front in this work. They must not mind if their churches were not filled. They could act as leaven though their numbers were small. We must go into battle in no half-hearted spirit. What good would a soldier be who went into the fight with one hand on his pulse and a clinical thermometer in the other? We were too fond of taking our temperature. He was tired of hearing of the decay of our Churches. We must break every thermometer. He would give a hint to the editors of their denominational journals. Let them for twelve months print nothing but heroic and encouraging articles. The rest might go into the waste paper basket. Every letter from every dyspeptic minister or layman should go there. No doubt our journals would as a result be half their present size, but never mind! He believed there was nothing worse for a young man or woman than a cold douche from a wise old man who was old enough to be a good deal wiser than he was. As Unitarians they were too modest by far. If he might use the illustration, they had been taking a rest at half-time. Now the whistle had sounded. They had their place in the game as forwards. There was no time when so much was being done outside the Churches for the betterment of society. If this work was to succeed inspiration and motive must flow from the Churches. Their ministers must inspire men of all politics and parties, of all intellectual standpoints, to go out into the world to solve the problems and work for the salvation of the race. It was a huge task, but it could be done. It would be an insult to pulpit and pew alike to suggest that it could not. The world was hungering with spiritual need. If there was a right effort to meet that need, the twenty-first century would look back on the twentieth as the century of the greatest conquest of Christianity.

H. G. Chancellor, Esq., M.P., next spoke on "Social Betterment." After giving facts and figures indicating the distress, poverty, suffering, behind the apparent wealth of the nation as shown in statistics, Mr. Chancellor gave it as his opinion that the great cause of affliction and poverty was the inequality in the distribution of wealth. There were two main reasons for the present state of things. First, there was the drink evil, the evidences of which were so obvious in our great cities. As Churches they had not done enough for the temperance question. He was President of the National Unitarian Temperance Society,

and was dismayed to think of the small number of our Churches carrying on temperance work. The temptation to drink must be removed. The people would then be in a better position to solve their own difficulties. It was our duty to evoke in them the desire for a better standard of life. The second reason would be found in land monopoly. That was the cause of the crowding in towns and suburbs. It was the cause of the depopulation of the country. The simple industrial community was destroyed. An artificial society was developed. As Christians we must help to remove these bars to freedom—a freedom necessary if the people were to work out their own salvation. Unitarians stood for spiritual, intellectual, religious freedom. Freedom was the way out of their industrial difficulties also. They must break down the barriers standing between men and the resources that God had placed at their disposal.

Mrs. Sydney Martineau gave a beautiful address on "Some things we might all do," as gracious in its delivery as it was helpful in its spirit and ideas. The title sounded a most innocent one, she said, but it was really a very uncomfortable one. It suggested that we didn't all do the things we might. Of course we were all such busy people. We could give very real excuses when we were asked to do anything. That was true at any rate about the women. She didn't know about the men. Those who had on their shoulders the home and all that it meant; little lives in it, or it might be the sacred charge of those who had borne the burden and heat of the day and who needed tender care, had very little time or strength for outside. Yet there were some vital things they all might do. They might feel more thoroughly convinced that it was worth while doing anything at all. Why were they Unitarians or Liberal Christians? Did they feel that their faith was the truest and highest because it opened the door to all search after truth. If so, then it followed that they must do something for that faith. They must not continue their easy drifting. Hundreds and even thousands were lost through drifting. They were our own people by inheritance. Children of Unitarian homes and families as they grew up drifted away. The same was true of whole families once earnest workers amongst us. They drifted away and joined other churches. Did it not matter? Was it no loss? Surely it did matter and it was a loss. What could be done to stem it. All could do something. Fathers and mothers, specially mothers, could do much in their homes. They must bring up their children in their own pure faith. If parents did not try to answer the questions put by their children and to help them in their difficulties they would seek answers and help elsewhere. They should be taught the history of our own faith. Nothing was more important than guiding and inspiring and instilling into the young our principles and ideals. It was a duty no mother might ignore. Then, as the children grew up, we did not attach them to our churches. Pleasures and interests outside claimed them. What could be done? If their boys and girls saw that they themselves stayed away from church, and refused to take Sunday-

school or other duty, the little importance they attached to these things was made clear to the children. They must give personal example and encouragement. Means must be found of attaching the young people to us, and more opportunities must be given them to meet and form friendships. Again there were many losses through removal to districts where we had no churches. We could not be building churches everywhere, but we might make more effort to keep in touch with these people. We ought to give them a chance of remaining attached. To return to the main topic, could they not spare an afternoon or evening for outside work? They could and did spare an afternoon or evening when it wasn't work that called them. They must realise more keenly that the success of our churches rests with each individual member. If they did not each make an effort their churches could not be filled. Another thing. They must strive after a wider outlook and broader sympathy. Even Free Churches were sometimes narrow. They must feel that they were one great Christian brotherhood. They must go forward hand in hand. If they were at the beginning of a great era, their energies would have to flow into wider channels than any they had yet filled. Churches were really strongest when they worked not for themselves but for others. Finally when they went home, let them not drop into an easy-chair and forthwith dismiss the meeting from their minds. People inveighed against meetings, as a kind of spiritual brandy, and, indeed, if they went home and let their good purposes die, they would have received more harm than good. But from the meeting they must take home a determination to weave into everyday life new inspiration, ideas, and enthusiasm. They must make up their minds what they could do for their church and for social work.

"For tasks in hours of insight willed
May be through hours of gloom
fulfilled."

A fitting close to a series of fine meetings which must have sent us all back to our several centres with something to think about, and something to do.

NATIONAL CONFERENCE.

A MEETING of the Committee was held on the 23rd inst., at the Old Meeting, Birmingham, when there were present the Revs. H. E. Dowson (President), D. Agate, B. C. Constable, Rudolf Davis, A. H. Dolphin, Alf. Hall, W. H. Lambelle, W. W. C. Pope, H. D. Roberts, C. Roper, F. H. Vaughan, Jos. Wood, Miss Lee, Mr. Jno. Harrison, and the Secretary (Rev. Jas. Harwood). Apologies for absence were received from Revs. E. D. Priestley Evans, H. Gow, H. J. Rossington, C. J. Street, W. G. Tarrant, J. J. Wright, Sir J. W. Scott (Treasurer); Messrs. W. Byng Kenrick, G. H. Leigh, T. Fletcher Robinson, Grosvenor Talbot, A. S. Thew, J. C. Warren, J. Wigley, and G. W. R. Wood.

Among other items of business, the following were dealt with:—

It was agreed that the Conference should be recommended to enrol the Union for Social Service among the societies entitled to send a representative to the Committee. Representatives who had attended various meetings on behalf of the Conference gave reports of the proceedings.

The Annual Report of the Ministerial Settlements Board was received.

A report of sub-committee on the Rules, after discussion, was referred back for further consideration.

The Programme for the Triennial Meetings at Birmingham in April next was discussed, and agreed to.

Subject to unforeseen circumstances, it was agreed that the next meeting of the committee be held at Manchester on Thursday, January 25.

The following is the

SECOND ANNUAL REPORT OF THE MINISTERIAL SETTLEMENTS BOARD, 1910-11.

Last year's Report dealt only with the work of eight months from the time that the Board commenced actual operations. The present Report covers an entire year to Sept. 30.

Since the establishment of the Board, 63 ministers and 29 congregations have been entered on its books, and of these 24 ministers and 15 congregations were entered last year. Eighteen ministers and 11 congregations on the register have effected settlements during the year. It is impossible to state in figures the Board's share in these transactions, but at least three appointments are directly due to its agency. Five ministers have withdrawn their names for various reasons, and one congregation, unable to provide an adequate stipend, has decided to try the experiment of a visiting minister, who has other occupation during the week.

At the close of the year the names of 31 ministers and 11 congregations remained on the Board's register.

It is especially interesting and important to note that recommendations by the Confidential Committee have been requested by ten congregations which have sought the assistance of the Board. The procedure has been the same as that described in the last Report, but experience may show that some modification in detail is desirable. From the very nature of the case occasional disappointments are inevitable in the important and delicate business entrusted to the Board. Ministers who are available and congregations with vacant pulpits often require a considerable time to discover their mutual affinities. The interval of suspense is trying to all concerned. It is due to causes entirely beyond the control of the Board, which, however, does endeavour by despatch and kindly consideration, combined with impartiality in its proceedings, to effect the speediest and happiest settlements possible.

It is pleasant to be assured that these efforts are appreciated. Thus the secretary of an important congregation, which sought and adopted a recommendation of the Confidential Committee, writes, "I am instructed to tender to the Ministerial Settlements Board the sincere thanks of our Selection Committee for their kindly

assistance. It has been a real help. We adopted the advice of the Board, eliminated as far as possible all idea of a competition, and submitted only one name to the congregational meeting. . . . We have thus probably avoided giving pain and disappointment in certain quarters." Several ministers also have expressed their appreciation of the introduction afforded to them by the Board, without loss of self-respect to congregations whose pulpits were vacant.

That the Board supplies a felt want is shown by the number of cases in which its help has been sought—over 22 per cent. of the active ministers and 7 per cent. of the congregations having applied in 20 months.

Now that this agency is established, there seems to be no excuse for resorting to that last refuge of despair in a matter of this kind—advertising. It is much to be desired that both ministers and congregations for the sake of their self-respect and of the ministry, should rather make use of the helps within their reach, which are able to place at their disposal knowledge of all available resources.

MR. CAMPBELL AT THE CITY TEMPLE.

THERE was an imposing congregation at the City Temple on Wednesday evening on the eve of Mr. Campbell's departure for America, when three pioneer preachers were dedicated. It was evident that Mr. Campbell felt the strain and the sermon was hardly up to his own high level. Incidentally he said that words had been reported as from his mouth at Nottingham which he did not utter, it was Dr. Forsyth who made him say I trust my *sinful* soul. But, though he had not used the word "sinful," he felt prepared to do so.

Perhaps it may be useful with all diffidence to endeavour to define in a few words what is Mr. Campbell's present point of view on the Christological question. A writer in the *Christian World* makes a very shrewd remark which it is as well to bear in mind. He suggests that Mr. Campbell's mentality permits him to see only one point of view at a time, and that intensely. And recent events have led his thoughts to the historical basis of Christianity. It is one interpretation of the Logos doctrine then which Mr. Campbell appears to accept. The universe is the "word" of God, finding its highest expression in humanity, which again finds its culminating point in Jesus. In him dwelt all the fulness of the Godhead bodily, and being risen and made one with the Father he becomes the eternal Christ and a fit object of adoration. In Christ we see the human side of God touched with a feeling of our infirmities. But this Christ dwells in every human heart only latently. Man is not a child of wrath, nor is any soul doomed to be eternally lost. It is the province of a liberal evangelicalism to awake the slumbering divinity in the souls of men, so that this earth may become a kingdom of God. Whether we can accept all the premises or not, perhaps we can all agree in the conclusion. On other occasions, it may be added, Mr. Campbell has preached the

profoundest sermons on the Fatherhood of God that it has ever been our privilege to listen to.

It is this Liberal Evangelicalism that Mr. Campbell has now gone to the United States to declare. E. C.

113, Highbury New Park, October 21.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bridport.—The Men's Open Club held its first meeting of the session in the Town Hall, by kind permission of the Mayor. The chair was taken by Mr. H. S. Suttill, J.P. (president). Mr. Athelstan Rendall, M.P., gave a lucid and interesting address on "National Insurance Against Sickness," treating the question from a non-party standpoint. The Town Hall was packed with a most appreciative audience of men and women. The club, of which the Rev. W. L. Tucker is hon. secretary, is unsectarian and non-party, and numbers among its members men from most of the churches and parties in the town.

Burnley.—The Ladies' Sewing Circle of the Trafalgar-street Chapel, after hearing an address by Miss Herford on the working of the League, agreed to form a branch of the League, the various women's societies combining together for the purpose.

Burnley: Induction Service.—On Saturday last, the induction of the Rev. William J. Piggott took place at Trafalgar-street Unitarian Church, and was followed by an evening welcome meeting. The Rev. Fred Hall, of Blackburn, came at very short notice to take the place of the Rev. J. E. Jenkins, who had suddenly been seized with illness, and gave the charge to the minister. His address was a stirring appeal for life consecration to the life purpose of personal witness to the vital and experimental knowledge to the truth of God. The charge to the congregation was given by the Rev. H. D. Roberts, of Liverpool. At the evening meeting references were made to letters of regret from Principal Mellone and local and other ministers for unavoidable absence. Amongst other letters of congratulation and goodwill from far and wide came one from the minister of the City Temple, the Rev. R. J. Campbell, who expressed his great interest in Mr. Piggott's work, congratulated him on his vocation, and prayed that church and minister might be kept near to the great Heart of things. Mr. John S. Machie welcomed Mr. Piggott. Mr. Roberts referred to Mr. Piggott's experiences as lay missionary at Garston, and said that if Burnley didn't know of Mr. Piggott's presence it very soon would, and that to good purpose. Mr. Laurence Redfern, B.A., spoke on behalf of the U.H.M.C. students. The Rev. Dr. Irving welcomed Mr. Piggott to Burnley as a soul-winner for God and a preacher of the everlasting Gospel of Divine Love. In his reply Mr. Piggott thankfully acknowledged many gifts for the church's new plans, and said he intended to give his whole attention to the many departments of the church's activity, since he believed that was the essential and the first duty of a Christian minister.

Cefn.—A monument, raised by public subscription, has been placed over the grave at Cefn of the Rev. J. Hathren Davies, who for many years was pastor of Hen-dy-Cwrdd Unitarian Chapel, and on Saturday it was

formally unveiled by the Rev. H. Elved Lewis, of London. After Mr. Keir Hardie, M.P., and Mr. Lewis had spoken, the crowd repaired to the chapel, which was full to its utmost capacity. Mr. R. G. Price, Dowlais, presided. The Rev. Jacob Thomas, Tabor, gave out a hymn, which was sung with great fervour, and then prayed. The secretary (Mr. T. Lewis) read letters regretting inability to attend from Lord Merthyr, Mr. Edgar Jones, M.P., &c. The Chairman said it was a melancholy pleasure for him to preside at that service in memory of his late revered teacher and intimate friend. The outstanding thought that came to him at that hour of deprivation was the sublimity of Hathren's fine character. Hathren was undoubtedly the greatest moral and social force in their village within living memory. He never obtruded his religious views on those who came in contact with him, but they knew that he lived his religion, which was too wide, too deep, too human, too divine to be fenced in within the confines of any creed or sect. The Rev. Elfed Lewis, M.A., in the course of an eloquent address in the vernacular, declared that in Hathren they had a genial friend and a kind neighbour. He recalled the time when they were at college together. Many years had elapsed since then, but their friendship had not been broken—it remained until the end. At Carmarthen College he had two great friends. No one was higher in his estimation than these. One of them was Dr. Gwenogfryn Evans, the other was Hathren. To the latter he was personally indebted. It was Hathren who infused into him a zeal and desire to read Welsh literature, to take an interest in his native land, and to study her language, her customs, and her folklore. It was Hathren who fanned the spark of patriotism that lay in their hearts as students into flame. Hathren was truly a literateur. He loved his native land, and his name would live in the literature of Wales. There was such a thing as parsimony even in literature, but Hathren was no literary miser. The knowledge he possessed he gave away indiscriminately. The best acquisition to society was the good man—the man who could discern the good when it existed. Such a man was Hathren. Turning into English, the speaker said: "I trust that when children will stand and look at that monument it will speak to them—inspire them to be good, for it is the monument of a noble man. Though we live in this material age, let us try to reach the higher ideals—live to God and all that is true. I shall go away this evening with memories that are tender—memories that will abide. I hope that when people will stand before that column they will say, 'I want to live as he lived. I want to fight against temptations. I want to live above the clouds of heaven.' May God spread His protecting wing over Hathren's family, and give Cefn the blessedness for which he so often prayed." Mr. Joseph Price, J.P., said that Mr. Davies had "lived" that verse, "Bear ye one another's burdens." The Rev. R. J. Jones, M.A., Aberdare, said he had known Mr. Davies for over twenty years. Hathren was an honest, conscientious worker, and a student to the end. "Hathren's object in life," said the venerable preacher, "was to make the world better than he found it." At the close the Rev. J. Carrara Davies offered up a prayer, followed by the singing of a hymn, and the proceedings ended. The monument was supplied by Mr. J. T. Peters, sculptor, Cefn Coed.

Chowbent.—There was a very large meeting of the women of the Chowbent Chapel to hear an address from Miss Helen Herford, on the subject of the League. At the close of the meeting it was unanimously resolved that a branch should be organised, to be called the Chowbent Women's League.

Dean Row.—The following words were spoken at the funeral of James Oswald Hammond, who died on October 14, and was in-

terred at Dean Row on October 17:—"We are about to lay to rest the mortal remains of a man whose passing away has filled us all with sincerest sorrow and deepest regret. We knew that he was a man who had passed his three score years and ten, and we knew that he was suffering from a constitutional weakness; yet because of his general strength and simple life we could not realise that he would so soon cease to be with us. It is no secret that we have all felt his enforced absence in this last year or two as a serious loss to us as a worshipping community. There was that about his simple, steadfast, faithful character that made us naturally apply to him those favourite old English expressions, that described a man of his type as a God-fearing, godly man. His mind was naturally pious, stayed on religion, nay, stayed on God. My own experience of him, I feel sure, was shared by many others; we were drawn to him more and more as we realised, through a certain rugged and brusque exterior, the truly gentle nature of his character. And as we think of his long, true service in Sunday-school work and for our chapel institutions, when we realise what fifty years and more of steady helpfulness means, we feel very grateful indeed to him. It was a sad day to me when I ceased to hear his voice opening school for us; it was a sad day when I began to notice his enforced absence from his accustomed place here. What tells on us ministers must doubtless also tell on such a man's fellow-worshippers and fellow-workers. Nay, one knows from casual remarks made at odd times how people are affected by the absences that begin to mean that a solemn change is imminent in the lives of their friends. And though it is in vain, still it is natural, and it reveals a deep affection when people sometimes sigh for that which can never be again; it reveals also the worth and the influence of those for whose presence they long, even if vainly they long. Mr. Hammond was one of our wardens. We associate the word with guardianship of property, but the things which such a man as James Hammond was intent on guarding and warding was the spirit of reverence and of quiet joy, which inspires love for such a sanctuary as this ancient chapel is. May all gentle thoughts go with him to the grave, and may God, who is full of compassion and gracious, support and comfort the hearts nearest and dearest to him, and give them peace."

Faillsworth: Dob-lane.—In connection with the Sunday-school anniversary, the teachers have just held a series of reunion meetings. On Saturday, the 14th, tea was served at 5 o'clock to about 200 past and present teachers, elder scholars, and friends, after which a most enjoyable programme was gone through, Mr. Jonathan Partington, a past superintendent, presiding. During the evening neatly illuminated cards, containing words of appreciation of services rendered to the school in earlier years, were presented to a number of "old-time" workers, some of whom were teachers fifty and sixty years ago. Mr. Albert Whitehead, one of the superintendents, made the presentation in a speech full of pleasant reminiscence, and replies on behalf of the recipients were made by Mr. James Wolstencroft, a teacher in 1849; Mrs. J. F. Allen, a teacher in 1860; and Mr. John Nyld, of Leeds, a teacher in 1861. It was a real "reunion" time. Old friends came from places distant and near; and, when at 10 o'clock the whole company joined hands and sang "Auld Lang Syne," it was generally felt that no pleasanter or happier meeting had been held at Dob-lane. The day following the anniversary services were conducted in the morning and evening by our own minister, the Rev. J. Morley Mills. In the morning he preached on the subject, "Why Sunday Schools have Survived," and in the evening on the subject, "The Sunday School and the Home," when he made an

earnest and eloquent appeal for the fostering of a more devotional and reverential spirit in the home. In the afternoon a special reunion service was held, the devotional part being conducted by Mr. T. Fletcher Robinson, a past superintendent; and an address was given by Mrs. Edwin Allen, of Bootle, a past teacher. Good congregations assembled during the day, especially in the evening, when extra seats had to be placed along the passages, all the available space being occupied. The meetings were brought to a close on the Wednesday evening, when the schoolroom was crowded by an appreciative audience to witness the performance of the late Ben Brierley's popular drama, "The Lancashire Weaver Lad." The teachers in their annual report say that "the success achieved in the work of the school during the past twelve months is highly gratifying to all concerned. The general efficiency and discipline have been well maintained; a spirit of unity and willing service has widely prevailed; and, through the loyal co-operation of the parents, the attendances of scholars have exceeded all previous records. The day and evening schools continue to hold the high position in the district for which they have long been noted, and the connected institutions are in a vigorous and healthy condition. The outlook with us is, therefore, decidedly encouraging, and is inspiring all our workers to increased zeal and greater care to lift the influence of the school to yet higher levels of moral and spiritual effectiveness."

Mansfield: Old Meeting House.—The first meeting for the winter session of the Literary and Social Union was held in the school-room on Wednesday, October 18. The session is to be devoted to a consideration of things Scottish, and the opening lecture on "Dr. Johnson's Tour in Scotland" was given by Dr. Ewart, of Stourbridge. There was a good attendance, and the address was much appreciated.

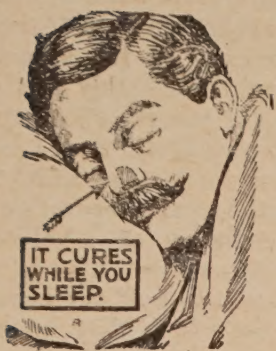
Taunton.—The women of the chapel held a meeting on September 27 to hear an address from the Organising Secretary of the Women's League on the objects and aims of this Society. A branch of the League has been formed in consequence.

Tenterden.—Sir William Henry and Lady Talbot, who were married at the Old Meeting House, Tenterden, on October 16, 1861, by the late Rev. Edward Talbot, brother of the bridegroom, at that time minister of the chapel, celebrated their golden wedding at Manchester, of which city Sir William was for many years the respected Town Clerk. Lady Talbot, it will be remembered, is a sister of Mr. Edgar Winsor, J.P., of Ratsbury, Tenterden, and Sir William and Lady Talbot are frequent visitors to Tenterden and have always very generously supported the Old Meeting House. After morning service at the Old Meeting House on Sunday, October 15, the Rev. Harold Rylett, resident minister, informed the congregation of the circumstance that Sir William and Lady Talbot were to celebrate their golden wedding on the following day, and Mr. John Ellis Mace, deacon, moved, and Mr. Charles Milsted, warden, seconded, the following resolution:—"The minister and congregation of the Old Meeting House, Tenterden, desire most respectfully and cordially to tender to Sir William Henry and Lady Talbot the assurance of their affectionate regard on the happy occasion of their golden wedding." The Rev. R. C. Dendy, for many years minister of the Old Meeting House, and at present on a visit to Tenterden, worshipped with his old congregation on Sunday morning and to their great pleasure spoke a few words in support of the resolution. The reverend gentleman said he was delighted to do this, for he bore in mind innumerable kindnesses at the hands of Sir William and Lady Talbot over a period of more than forty years. Mr. Rylett undertook to forward the resolution.

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Subjoined is a synopsis of the contents:—

How the Cure was Discovered.	The Physiological Process of Cure.
Why Snuffs and Sprays can Do No Good.	Illustration of Why Sprays Cannot Cure Catarrh.
The Most Neglected Part of the Body.	How to Cure Catarrh and NOSE-BREATHING DIFFICULTIES.
Special Advice and Warning.	The NOSE and Catarrh.
Illustration of an Operation for Removal of Post-Nasal Growth.	The EARS and Catarrh.
A Most Remarkable Test (illus.).	The THROAT and Catarrh.
What is Catarrh?	The MOUTH and Catarrh.
Illustrations of Examples of Nasal Obstruction and Inefficiency.	The LUNGS and Catarrh.
What Catarrh Leads To.	How to Cure SNORING.
	COLDS in the HEAD and EYES.
	VOICE Troubles.

As already stated, a large edition of the book has been published for free distribution, and all who wish to overcome nasal inefficiency—the cause of catarrh, adenoids, polypi, catarrhal deafness, and consumptive and asthmatic tendencies should send (or call) for a copy. A penny stamp should be enclosed for postage.

You have only to write (enclosing a 1d. stamp for postage) or call to receive a gratis copy of the authors' book per return post. Write to The Publishers, "Respiratory Re-Education," 149, Rhycol House, 130, Fleet-street, London, E.C.

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